

GRACE AND FAVOR



THE FOREIGN
HONORIFIC PEERAGE OF THE
ROYAL HOUSE OF ABANYIGINYA
OF RWANDA
(1959-2019)

Stewart Addington Saint-David

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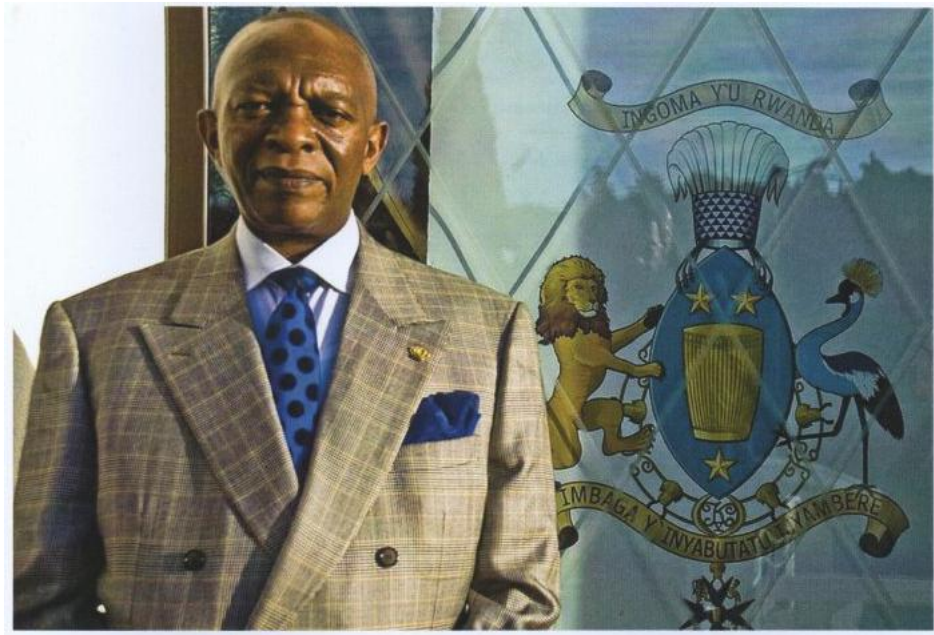
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I believe in aristocracy, though -- if that is the right word, and if a democrat may use it. Not an aristocracy of power, based upon rank and influence, but an aristocracy of the sensitive, the considerate and the plucky. Its members are to be found in all nations and classes, and all through the ages, and there is a secret understanding between them when they meet. They represent the true human tradition, the one permanent victory of our queer race over cruelty and chaos. Thousands of them perish in obscurity, a few are great names. They are sensitive for others as well as themselves, they are considerate without being fussy, their pluck is not swankiness but power to endure, and they can take a joke.

E. M. Forster

Two Cheers for Democracy (1951)

GRACE AND FAVOR



H.M. King Yuhi VI Bushayija of Rwanda

THE FOREIGN HONORIFIC PEERAGE OF THE ROYAL HOUSE OF ABANYIGINYA OF RWANDA

(1959-2019)

*Compiled by Guye W. Pennington
Transcribed by Stewart Addington Saint-David*



A portrait of the late Viscount by his daughter, Dña. Berta Montells y Pajares

This volume is dedicated to the memory of
H. E. José María de Montells y Galán
 (1949-2019)

Viscount of Portadei
 in the Foreign Honorific Peerage
 of the Royal House of Abanyiginya of Rwanda,

and

Herald Master of Arms
 of the Royal House of Bagration-Mukhrani of Georgia.

*La virtud y mérito personal constituyen la verdadera Nobleza, y són por lo mismo
 la base fundamental de la Ciencia Heroica, la cual trata precisamente de los
 honores y distinciones que cada uno merece por su valor, por su virtud y por sus
 nobles hazañas.*

Francisco Piferrer
 (1813-1863)

A certain measure of controversy has at times surrounded the bestowal of the various titles and honors listed in this volume; nevertheless, several leading international figures in the realms of nobiliary and chivalric studies have most gratefully received and borne them, as have members of their immediate families. Although the granting of these honorific nobiliary titles has occasionally been criticized by certain contemporary scholars, the presence of many distinguished names in the rolls of the *Foreign Honorific Peerage of the Royal House of Abanyiginya of Rwanda* speaks eloquently and most conclusively of the continuing validity and worth of such incorporeal hereditaments.

The gracious acceptance of the Grand Collar of the Royal Order of the Drum of Rwanda by members of the Imperial Houses of Ethiopia, Turkey, and Iran, as well as by those of the Royal Houses of Burma, Iraq, Georgia, Burundi, Zanzibar, Portugal, Italy, Egypt, Buganda, and Greece, further underscores the high regard in which the Royal House of Rwanda has been held for the past six decades, despite its often turbulent and troubled history during much of the modern era. Finally, the inclusion of the Royal Order of the Drum, along with those of the Crown, the Crested Crane, and the Lion, in the landmark 2006 reference work, *World Orders of Knighthood and Merit* (Guy Stair Sainty/Rafal Heydel-Mankoo, editors), has ensured its universal and lasting recognition as the most senior of the four Dynastic Orders of the Royal House of Rwanda.

Despite my deep respect and great admiration for the tiny handful of genuine world authorities on the myriad award systems in the European tradition(s), I must say that I can think of nothing **less** susceptible to scientific study than grants of nobiliary and chivalric honors, as these have for centuries sprung from an ever-shifting hodgepodge of countless regional, national, and dynastic customs and practices, subject to the whims of sovereigns, as well as to the vagaries of time, circumstance, and milieu. Riddled by gaping lacunae, maddening inconsistencies, and volte-face changes of regime, personnel, and policy, the records of such grants constitute (in my decidedly non-expert opinion, at least) such a fundamentally unbalanced agglomeration of frequently inexplicable human acts that the study of them as a unified and scientifically constituted system, or set of systems, must be a deeply frustrating one, indeed.

Thus it is that I have sought merely to record, and have attempted to briefly explain, my views on the bestowal of honorific nobiliary titles and chivalric honors, with specific reference to those granted by the Crown of Rwanda, and to create a working list of such grants as they have been known to exist, to date.

Stewart Addington Saint-David
Marquis of Saint-Jean-Baptiste
Knight of the National Order of Merit of France

VIRTUS NON STEMMA

On the Nobiliary and Chivalric Honors

Granted by the Kings of Rwanda

Stewart Addington Saint-David

In some circles of our contemporary world, the very mention of nobility, or more accurately, of an honorific nobiliary title, is more often than not the occasion for either derision or suspicion, and in some instances, for both. The appurtenances and privileges historically associated with noble titles have long since fallen away, and the newly-ennobled men and women of today occupy a distinctly different status than that previously enjoyed by their distinguished forerunners. In much the same way, the heads of formerly regnant dynasties typically live and move in reduced, if not genuinely impoverished circumstances, as was the case with the late King Jean-Baptiste Kigeli V Ndahindurwa of Rwanda (1936-2016). Nevertheless, there exists among deposed monarchs the time-honored and universally accepted practice of bestowing orders of knighthood, as well as honorific nobiliary titles, to those who have served their royal houses in exile in a faithful and genuinely disinterested manner.

This short essay, which is both a distillation and an expansion of material from the author's previous collection, *Honor and Devotion: The Role of Nobiliary and Chivalric Distinctions in the Modern World* (Beijing: Editions Elgiad, 2017), is intended to serve as a brief consideration of the honors granted by the Royal House of Rwanda, and of their place within the broader spectrum of contemporary nobiliary and chivalric distinctions. It is his hope that it will serve to somewhat unravel and elucidate the many disparate skeins of opinion that today exist with regard to such grants by the Nyiginya dynasty, both

during and after its time as the reigning Royal House of that centralized African state of the Great Lakes region.

One need look no further than to the neighboring Kingdom of Burundi to imagine what the honors system might have become in Rwanda, had it been allowed to flower fully during the early 1960s, but such, sadly, was not to be. Riven by foreign interference and a bitter internecine struggle between the old and the new, the Kingdom of Rwanda effectively disappeared in the wake of the Republic of Rwanda, except, of course, in the person of its *fons honorum*, the exiled King Kigeli V, and in the long-held faith of his followers and countrymen.

At the time of the coup that overthrew King Kigeli, he reigned over roughly 3,000,000 people, according to recent figures provided by the World Bank. Despite the presence of Belgian authorities on the ground, Ruanda-Urundi was not legally a Belgian colony at this time, but was in fact a Trust Territory of the United Nations. Its day-to-day affairs were conducted by Belgian functionaries, in cooperation with King Kigeli and his Conseil du Royaume; legally speaking, however, Ruanda-Urundi was administered under a protectorate whose paramount authority was the United Nations Trusteeship Council in New York.

The late King's maintenance and invocation of his empowerment to bestow honors and titles, both in the Rwandan and in the European style, doubtless caused a certain level of controversy during the course of his lifetime, but his exercise of this vital regal prerogative always served to further the best interests of his dynasty, and of his people, throughout his long and bitter exile. His entitlement to bestow such nobiliary and chivalric distinctions now resides solely with his personally-designated successor, H.M. King Yuhi VI, nephew of the late monarch, and is exercised by him in the name of both his dynasty, the Nyiginya, and of his people, the Banyarwanda.

King Kigeli was a devout and fervent Catholic practitioner, and as such was a great admirer of Pope Pius IX (r. 1846-1878), the Supreme Roman Pontiff who endured a long and bitter period of internal exile during the course of his struggle with the nascent Kingdom of Italy, and whose determination and strength during those years served as a model to the similarly embattled mwami. The Pontiff held exalted notions about the role and status of the nobility within a Christian context, and once famously addressed the Roman nobility in the following terms: “There is no denying that nobility, too, is a gift from God, and although Our Lord chose to be born in a stable, in two Gospels we can read His long genealogy, showing His descent from princes and kings. You must use your privilege worthily, and keep the principle of legitimacy sacred.” Nobility, then, as seen from the viewpoint of this pivotal Catholic leader, is both an honor and a species of imposition, as it recognizes personal merit and distinction, and also unites Catholic Christian nobles with Jesus himself, who was of royal, as well as of noble lineage.

Pius IX further exhorts the Roman nobility thus: “Continue, therefore, to use this prerogative wisely; one truly noble use of it would be toward those who, though belonging to your class, do not subscribe to your principles.” Those in possession of noble titles and noble birth clearly have an obligation to see to the spiritual welfare and general morale of their fellow men. “A few loving words from good friends could have a great influence on their minds, and a few prayers an even greater one. Tolerate with a generous heart the disagreements you may encounter.” Not only should the true noble pray for all those who err, but he should also be indulgent and forbearing with those who may react negatively to his moral stance, as well as to his generously proffered assistance.

Pius IX closes his exhortation with the following words: “Aristocracy, nobility, therefore, is a gift from God. Preserve it diligently, and use it worthily. You do so already with Christian and charitable works, to which you devote yourselves to the great edification of your fellows and to the great advantage of

your souls,” once more reinforcing the unmistakable link between noble rank and noble actions in the broader and more universal context of society at large.

Writing of the need for action and constant vigilance in the pursuit of the betterment of society, Pope Pius XII (r. 1939-1958), worthy 20th century successor to the great *Pio Nono*, powerfully highlights the nature of the role of nobility in the modern world. “Vigor and fruitful works! Behold two characteristics of true nobility, to which heraldic symbols, stamped in bronze or carved in marble, are a perennial testimony, for they represent as it were the visible thread of the political and cultural history of more than a few glorious cities of Europe.” Furthermore, in his *Allocution of 1958* to the Roman nobility, the Pope puts forward the need to be ever watchful against depression and despair when faced with the harsh and far-reaching changes wrought by war and social strife. “Also do not forget Our appeals to banish from your hearts all despondency and cowardice in face of the evolution of the times, and Our exhortations to adapt yourselves courageously to the new circumstances by keeping your gaze fixed on the Christian ideal, the true and indelible entitlement to genuine nobility.” Once again, nobility of blood and heritage are linked directly to nobility of action and attitude, which elements are seen to be the natural adjuncts of a noble upbringing.

Certain modern sovereigns are still disposed to grant heritable noble titles to those who have distinguished themselves through personal achievement and/or public service. Indeed, “Ennoblement,” asserts Canadian scholar Eric Dumoulin, “stems from a formal act of will of a sovereign.” Among the reigning monarchs of the contemporary world who still bestow titles of nobility to their subjects, the King of the Belgians remains one of the best-known and most high-profile of modern grantors. “In matters of ennoblement,” asserts historian and sociologist Valérie d’Alkemade, “the rights of the sovereign are absolute. This constitutes the sole domain in which the King has at his disposal a total regal power.” This opinion is echoed by Alexander, Marquis Montague, a

former advisor of the late King of Rwanda, who demanded quite unequivocally, when criticized in relation to the titles and honors granted by a deposed sovereign like Kigeli, “Who has the right to question his authorities but God and his countrymen?” A powerful question, indeed, for those who would seek to diminish or eliminate the ancient rights of formerly regnant sovereigns, even within the context of the nominally egalitarian world of the 21st century.

In matters of the creation of a “culture of nobility” in a given society, considerations of moral quality, personal probity, and exemplary conduct are not exclusive to the European nobility alone. A primeval tale of the Great Lakes kingdom of Rwanda, handed down across the centuries, and recorded by historian and sociologist Jean-Luc Galabert, tells the story of the creation and inculcation of the three virtues in mankind by Imana, the all-powerful God of the Universe, namely, *ubupfura* (“nobility of being”), *ubwenge* (“intelligence and wisdom”), and *ubumwe* (“vital social union”). Chiefest among these qualities is that of *ubupfura*, which is manifested by the individual who represents, more than anyone else, the paramount Rwandan ideals of exemplary behavior, aristocratic good breeding, and genuine care for others, and who is known as *imfura*, or an “exemplary person.” The individual *imfura* is not a product solely of birth, although an *imfura* may be born to a high station in life, for a time-honored Rwandan adage asserts, “True nobility lies in the depths of the being.” Indeed, Galabert emphasizes that “the quality of *imfura* is not inherited by birth, but [it] is the fruit of the will, and of the acts of the person,” thus emphasizing the primacy of a dynamic approach to a noble and eminent life in society.

It was the natural impulse to honor those who, in traditional Rwandan life, amply and consistently demonstrated a comprehensive possession of *ubupfura*, that exemplary nobility of being, that gave rise to the practice of according to such individuals certain widely-recognized distinctions, marks of personal honor that emanated from the all-powerful apex of the ancient

society's organizational pyramid, i.e., from the *mwami*, or king, himself. Abbé Alexis Kagame (1912-1981), the foremost Rwandan historian of the last century, states quite plainly in his work, *Le code des institutions politiques au Rwanda ancien*, "It is to the King that belongs the right to bestow honorific distinctions," thus marking out this prerogative as an exclusively royal one, as it has typically been in many of the countries of the world for the better part of the last five or six centuries, at least.

When the European powers first learned of the existence of this African nation-state, and eventually visited it at the end of the 19th century, they were able to observe in the Kingdom of Rwanda a highly-sophisticated and tightly-woven society as it functioned on a daily basis, with the *mwami* of the time, H.M. King Kigeli IV Rwabugili (r. 1853-1895), serving as the political, administrative, and theocratic nexus of the remote and mountainous country. Among the key roles played by the King was that of a judge, rendering justice to those who sought it directly from him during the course of one of his daily audiences, as well as that of a bringer of rain, punctiliously undertaking various rituals and ceremonies to ensure the timely arrival of abundant supplies of this life-giving element from the heavens above. Another of his vital activities was the dispensing of honors and distinctions to those who had ably and devotedly served him, the small mountain kingdom, or its people, although in the traditional society of old Rwanda, as in countless others of the pre-modern era, these awards were most typically accorded to those who had clearly demonstrated their devotion in the realm of warfare.

Kagame writes in a clear and highly detailed manner of the nature and degree of the various sorts of distinction that were bestowed on those who found favor with the Rwandan monarch.

*Each warrior having killed his seventh enemy will receive the distinction called the **Umudende** (Necklace of the Seventh). However, the acquisition of this distinction depends on the following*

conditions: the seven kills must be foreigners; adversaries killed during punitive expeditions or occasional combats will not be counted; they must have given up the ghost on a field of battle, not elsewhere, following wounds received. If the enemy expires having received several wounds, his death is attributed to him who first wounded him, even if his blow was a light one.

*The distinction of the **Umudende** is a necklace of iron, from which hang small bells in even numbers: 2, 4 or 6, at chest height. By a decision of Kigeli IV Rwabugili were abolished obligations attached to this distinction which were considered too onerous, and which rendered it inaccessible to heroes of modest fortune.*

*The warrior having killed his 14th enemy by the conditions of these rules will receive the distinction called the **Impotore** (Torse). The Torse consists of a bracelet formed from a leaf of iron and a leaf of brass rolled one on the other to create regular torse form. The Torse imposes no obligation on whomsoever receives it.*

The honorific distinctions in question are mutually exclusive: the warrior decorated with the Torse can no longer wear the Necklace of the Seventh.

The two objects must be conserved with great respect in a separate hut at some distance and cannot be placed on the ground.

*The warrior having killed his 21st enemy under the same conditions will be the object of a grand ceremony called the Cremation of the Javelin and will thus become a national hero. The Cremation of the Javelin, **Gucana Uruti**, is decreed by the King, and its ceremony takes place on the highest mountain of the region where the hero lives. The poets,*

bards, warrior chanters, in a word all those who perform the solemnities of the Court participate, by order of the King...

The late King Kigeli V Ndahindurwa of Rwanda came to the throne as mwami after the untimely death of his half-brother, Mutara III Rudahigwa, in 1959. Not only did King Kigeli rightfully occupy the role of *fons honorum*, but he also bore a hereditary honorific that is highly regarded by modern Catholic believers, that of *Most Christian Majesty*, bestowed originally on his late brother by Pope Pius XII. Much like the title *Defender of the Faith*, given by a grateful Pope Leo X (r. 1513-1521) to Henry VIII (r. 1509-1547) of England, the title of *Most Christian Majesty* was a token of the esteem in which the staunchly Catholic Mutara III was regarded by Pius XII.

According to the late D. José-Maria de Montells y Galán, Viscount of Portadei, and Herald Master of the Royal House of Georgia, this considerable title, accorded initially to his revered half-brother, was also inherited in 1959, upon his accession to the throne, by the late mwami, Kigeli V. Indeed, because of his devotion to the Roman Catholic Church, as well as his blameless path throughout the entirety of his reign, the title of “Most Christian Majesty” can be considered to have been doubly applicable to the late monarch, who despite his humble material circumstances, worked tirelessly on behalf of his orphaned people, who were left utterly rudderless after the coup d’état that forced him into exile in 1961, and who were to endure even more tragic suffering during the horrendous genocide of 1994.

Some critics, such as well-known nobiliary scholar Dr. Pier-Felice degli Uberti, President of the International Commission on Orders of Chivalry, find that because of his personal poverty, King Kigeli’s practice of occasionally granting titles of nobility for services rendered to the Royal House of Rwanda was “very sad.” Indeed, it is intimated in an online article of *The Economist*,

dated 28 September, 2013, that some of these titles might even have been granted in exchange for monetary contributions to one or other of the late King's charities.

Nevertheless, according to historian Lawrence James, a far more questionable practice dates back several hundred years, in Great Britain, at least, but has never diminished the prestige, nor the social standing of these sorts of honors and noble titles. "There is no reason to believe that James I's trade in peerages had any permanent effect on the status of the nobility within society," writes James, "or that it devalued the mystique of titles." In fact, the general effect was quite the opposite, he avers. "Knighthoods proliferated among old and new gentry in the early years of James I's reign," he writes,

when the King discovered to his profit that status-conscious recipients would pay for the honour. In 1611 he began marketing a newly invented honour, baronetcies (which were hereditary knighthoods), initially to fund garrisons in Ireland. James was forever strapped for cash and his attitude to his subjects' desire for status was refreshingly flippant.

Indeed, observes James of the King's mercantile proclivities in the matter of titles,

New peerages and promotions were also for sale, either through courtiers, or directly from the Crown.... [However], prices began to plummet in response to the Crown's growing liabilities. Baronies fell from £10,000 in 1621 to £4,000 in 1628 and [George Villiers, first Duke of] Buckingham was always glad to arrange bargains for his toadies. Charles I halted the sale of titles in 1629, but opened shop again in 1643 to finance the royalist war effort.

Nor was the sale of titles in such an exalted milieu as British upper-class society merely limited to the Stuart period, as evidenced by the persistence of the practice in the early 20th century, when, as James avers,

Mediocre commanders were joined in the post-war [House of] Lords by financiers and businessmen who had made fortunes by supplying and arming Britain's mass armies. Some paid [Prime Minister] Lloyd George for their titles and he placed their cheques in the coffers of his faction of a now divided Liberal Party.

Sadly, modern monarchs like King Kigeli have also been criticized, and seemingly unfairly, for awarding honors and titles of nobility drawn from the European, rather than from their own historical traditions. If one searches recent history, however, one must perforce consider the powerful example provided by the sweeping nobiliary reforms enacted during the Meiji era in Japan. After the ascent of the Emperor Mutsuhito (reign name Meiji) to the Imperial Throne of Japan in 1868, a wholesale reorganization of the honorific structures of the Japanese Empire took place. In direct imitation of the ranks and titles of the nobility of the British Empire, Mutsuhito and his advisors devised a new system of honors and noble ranks, known collectively in Japanese as the *kazoku*, or “flowery lineage.” This “flowery lineage” included ranks and titles inspired directly by those of the British and European nobility of the time, and also drew upon ancient Chinese designations for the aristocracy and gentry.

In the wake of the Meiji Restoration, the old court nobility of Kyoto managed to reassert itself, and to regain a certain measure of its once-hallowed prestige. Later, with the Peerage Act of 1884, which was engineered largely by Hirobumi Ito after repeated visits to Europe, the Meiji government expanded the hereditary peerage with the granting of *kazoku* rank to those who had performed outstanding services on behalf of the Japanese Empire. These *kazoku* were also divided into ranks clearly based on those of the British peerage:

Prince/Duke (*daikōshaku*)

Marquess (*kōshaku*)

Earl/Count (*hakushaku*)

Viscount (*shishaku*)

Baron (*danshaku*).

Thus, given the modern survival of the Japanese peerage, at least as a separate caste within the larger framework of contemporary Japanese society, there exists a strong argument in favor of the utility and practicality of a revision of the structures and titulature involved in the granting of modern honors, particularly when one considers the pervasive influence and evident resilience of the European model of titled nobility in today's world.

The ability to effectively bestow credible chivalric and noble titles (as well as the responsibilities, properties, and prerogatives that formerly accompanied these titles) was initially derived from the exercise of absolute sovereignty within a state or community, regardless of its location, or the relative level of its general material prosperity. Thus, a British king of the Hanoverian dynasty of the 18th century might appoint a man to his own private council, with the title of Privy Councilor (PC), whereas an East African *mukama* (king) of the Babiito dynasty of the same era might, in the Kingdom of Bunyoro, create a man *Omujaara Kondo* (literally, a “coronet wearer”), with the same function in mind, i.e., to serve as a close personal advisor to that king.

A person or institution that serves as a fully empowered, or potent, source of honors and distinctions for others is known as a *fons honorum*, literally a “font of honors.” The typical *fons honorum* in recent centuries has either been a sovereign individual (the King of the Belgians, the Pope, the Emperor of China, etc.) or a sovereign state (the French Republic, the United States of America, the Federated States of Brazil, etc.). The titles and distinctions awarded by these individuals and entities have a certain level of prestige, depending on the relative degree of respect commonly accorded to the grantor, i.e., a title or

honor granted by the Queen of the United Kingdom of Great Britain and Northern Ireland will typically garner far more social recognition than one granted by a traditional African king, primarily due to the high level of prestige associated with the British monarchy. However, neither title, if each sovereign is truly a *fons honorum*, is intrinsically more "genuine" than the other.

This brings us most naturally to the consideration of titles granted by deposed rulers, in contrast to those bestowed by monarchs who continue to enjoy sovereignty, at least in theory. In terms of international custom and practice, a deposed monarch continues to enjoy *jus honorum*, or the right of bestowing honors, in the same way that he/she did when he/she was in power. Such a deposed sovereign who possessed the necessary entitlements was King Kigeli V, who, despite his overthrow in 1961 (and as a direct result of his refusal to abdicate), continued to enjoy the full exercise of his regal prerogatives throughout his protracted exile, among them that of *jus conferendi*, the right to confer honors and titles.

Consequently, although the exiled King of Rwanda might not have enjoyed the same level of prestige as a President of the French Republic during his long reign, there is absolutely no intrinsic difference of quality or validity between an honor bestowed by the Head of the Royal House of Rwanda, and one bestowed by the Head of State of France. There is, however, a considerable difference in the levels of recognition given to each of the titles, as the French Republic has historically enjoyed much higher social, political, and cultural profiles than the now *de jure* Kingdom of Rwanda. Despite the moral excellence and personal prestige associated with King Kigeli, who was widely acknowledged to have been both eminently virtuous and doggedly resolute in his over fifty years of exile and adversity abroad, the greater power, status, and prestige associated with the modern French state mean that honors bestowed by the latter enjoy far more universal acceptance and regard.

Had King Kigeli managed to return to his throne as Mwami of Rwanda, there would naturally have been a greater degree of respect accorded to the honors and titles that he bestowed on individuals who had been of service to him personally, and/or to the Rwandan Crown, during the course of his exile. However, because he was deposed in 1961 as the monarch of a small and materially poor African country, and was relatively poor himself, the commonly-held opinion is that the honors and titles that he granted have considerably less value or prestige. This decrease in value and prestige notwithstanding, their validity, as honors springing from the act of a formerly regnant sovereign, one who continued until his death in full possession of his dynastic empowerment as *fons honorum*, remains intact and undiminished.

As stated above, in recent years, King Kigeli was increasingly under fire from certain scholars of nobiliary and chivalric distinctions, mostly as a direct result of his practice of awarding European-style noble titles and orders of knighthood. What these critics universally fail to mention, though, is that his predecessor, H.M. King Mutara III Rudahigwa, was in the process of revamping the honors system of Rwanda previous to his untimely death in 1959. Before King Kigeli had had a chance to fully carry out his half-brother's important work in this domain, however, he was deposed and barred from his country by armed and violent revolutionaries, with the direct collusion of the Belgian tutelary authorities of the period.

In order to have some idea of just how the Rwandan Royal Orders might, under more propitious circumstances, have been fully established in the country, one need look no further than to the relatively short-lived, but nevertheless internationally-recognized group of honors installed by H.M. Mwambutsa IV Bancerenge (1913-1972), a long-time friend of the late King Kigeli, and ruling monarch of the neighboring nation of Burundi from 1915 to 1966. On July 1, 1962, as Burundi finally stepped out onto the world stage as a fully independent nation (having previously been linked with Rwanda as a

United Nations Trust Territory), he instituted a number of royal orders of chivalry, chief among these being the Royal Order of Karyenda, named after the Supreme Drum of the Kingdom. This distinguished Royal Order was created as the principal honor of the kingdom, in order to recognize pre-eminent services to the state (primarily in the civil and diplomatic fields), and was awarded in five classes, i.e., Grand Cross, Grand Officer, Commander, Officer, and Knight. Sadly, with the end of Mwambutsa's reign in 1966, this order, as well as the Royal Order of Prince Rwagasore, the Royal Order of the Ruzinko, and the Military Order of Karyenda, was definitively abolished.

Despite the tumult surrounding King Kigeli's brief period on the Rwandan throne, it can be seen, even at first glance, that the four orders of chivalry, as expanded and adapted by him (the Royal Order of the Lion, the Royal Order of the Crested Crane, the Royal Order of the Crown, and the Royal Order of the Drum), all share a direct connection to the distinctions that were commonly bestowed during the dynastic heyday of his dynasty as *bami* (i.e., kings) of Rwanda, and that he thus continued to enjoy all of the rights and privileges associated with his role as a formerly reigning, exiled monarch until the very moment of his death on 16 October, 2016. Indeed, as a devout, practicing Catholic sovereign, he had effected the registration of these dynastic orders with the Holy See, which was carried out by H.Em. Cardinal Edmund Szoka, Governor of Vatican City, during the recent pontificate of H.H. Benedict XVI (r. 2005-2013).

This important recognition of the Roman Catholic Church notwithstanding, one of the chief and most persistent criticisms of Kigeli's granting of chivalric and noble titles has been, as stated in the foregoing, that none of these titles is native to the culture and history of Rwanda. Again, what critics fail to acknowledge is that there exist important precedents in this domain, among them the practice of the rulers of the present island Kingdom of Tonga, once a protectorate of the British Empire, who have since the early

1960s granted the English titles of *Lord* and *Baron* to certain of their most distinguished subjects, and this in direct contrast to the long-established native traditions of titulature and precedence. Given this important fact, the idea that the exiled head of the Kingdom of Rwanda, a nation once under the protection of the Kingdom of Belgium, should grant titles of nobility in the Belgian style suddenly seems to be quite reasonable, and indeed, rather natural. Therefore, the late King Kigeli's practice should not, in fact, be considered at all unusual, given that of the recent Kings of Tonga, and the universal acceptance accorded to the entirely non-native titles bestowed by the latter monarchs

The late Spanish historian D. Francisco Manuel de las Heras y Borrero frequently highlighted the nobiliary practices of his nation's monarchy, which remains one of the most revered and respected in the world. In one instance, he drew specifically on yet another example from modern history, that of the exiled king Alfonso XIII, to illustrate the enduring empowerment of deposed sovereigns to bestow honors and titles. "His Majesty Alfonso XIII, once in exile," wrote De las Heras, "also exercised this prerogative [to grant titles of nobility], bestowing on his son Alfonso the title of Count of Covadonga, to his son Jaime the title of Duke of Segovia, and to the writer and journalist Cesar González Ruano the title of Marquis of Cagijal." Furthermore, writes de Las Heras, after the death of the King in 1941, "[h]is heir, the Count of Barcelona, granted to his daughter Pilar the title of Duchess of Badajoz, and to his daughter Margarita the title of Duchess of Soria, making use of his faculties as Head of the Royal House of Spain." Finally, and in addition to granting titles of nobility to family members and distinguished supporters, the Count of Barcelona also bestowed the Order of the Golden Fleece on a number of individuals, an order of chivalry long recognized as the highest knightly distinction that can be awarded by the Spanish Crown.

In an article for *Gente* magazine, entitled "The Nobles of Democratic

Spain,” Almudena Martínez-Fornes writes with insight of the numerous nobiliary creations of H.M. King Juan Carlos. “Allow the aristocracy its true significance,’ she emphasizes, ‘[which is] to distinguish the best, but to adapt to new times.” Martínez-Fornes holds that “[t]his is what His Majesty, The King [Juan Carlos I] has done by recognizing with noble titles scores of Spanish citizens who have distinguished themselves in a relevant fashion through their efforts.” Furthermore, she writes,

Gone are the times when the nobility showed themselves only in the domains of arms or politics. Don Juan Carlos has extended these honors to other activities, to include those which can also serve Spain and the Crown, and which range from the arts to the sciences, including sport or literature, music, history, law, or business.

This democratization of the practice of conferring titles of nobility in Spain powerfully underscores the fact that although this nation can boast a long and colorful monarchical past, its government and its people have their feet set decidedly in the present moment, with their eyes fixed firmly on the future. In keeping with the elimination of the archaic feudal privileges and entitlements that once accompanied Spanish noble titles, Martínez-Fornes claims that “[n]oble titles do not confer privileges, except for the honor of a distinction from the King.” Indeed, if anything, one might reasonably contend that the high-profile social recognition that comes from receiving one of these titles translates into a further pressure to distinguish oneself, or at the very least, to avoid tarnishing in any way the modern image of the Spanish nobility, to whose ranks one has been admitted by a royal act.

As Martínez-Fornes states succinctly, “It has already been some time since nobiliary titles no longer connote any privileges in Spain.”

Their value lies in knowing that one has been recognized with one of the greatest distinctions that the King can bestow, and that, in the majority of cases, this honor will be extended to all of one's descendants, until the extinction of one's line.

Therefore, although public attention and media scrutiny will most naturally be drawn to regard those who have been ennobled by the King, any genuine “perks” that might be associated with such a status are hard to discern. “The last of the privileges,” writes Martínez-Fornes, “was abolished in 1984 and permitted the *grandees of Spain*- which constitute the highest dignity of the Spanish nobility- to obtain a diplomatic passport. In the time of Alfonso XIII,” she continues,

the grandees of Spain formed part of the Senate. Other privileges permitted were for gentlemen to keep their hats on in the presence of the King, and for ladies to remain seated.

Although these entitlements might seem to us to be quite old-fashioned, and the practices with which they were associated to be rather arcane in nature, anyone who has read the works of the French writer Louis de Rouvroy, Duke of Saint-Simon (1675-1755), can attest to the importance which was once attached to these seemingly inconsequential matters in the various courts of Western Europe. However, according to Martínez-Fornes, “In the present day, the only distinction that a nobiliary title carries with it is to receive the salutation of ‘Excellency,’ in the case of *Grandees of Spain*, and of ‘Illustrious,’ for all other titles,” thus reducing what were once real social and economic distinctions to mere questions of titulature and courtesy forms of address.

According to a contemporary nobleman, the Count of los Acevedos, the profile of the Spanish nobility has altered greatly with the march of history. “In the earliest times,” he claims, “almost all the ennobled individuals were already great lords.” This, however, was to change markedly, beginning in the 1600s. “In the 17th century,” observes the Count, “there began the granting of concessions to those who distinguished themselves by their efforts in the service of the Crown, and these were bestowed upon military men and men of letters.” The pace and nature of the changes only increased with the successive reigns of the various Spanish monarchs of the 18th and early 19th centuries. “In the 19th century,” he states, “there were concessions to people who had distinguished themselves in the War of Independence, in politics, in finance, and in diplomacy.” Nevertheless, according to the Count, “It is in this century that the profile [of the ennobled] truly changed.” Continuing a trend towards the fundamental democratization of public institutions, and the further expansion of a meritocratic honors system in Spain, from the beginning of his reign in 1975, King Juan Carlos incorporated into the ranks of the nobility not only artists, intellectuals, and university professors, but also sportsmen, in addition to other individuals who had shone consistently in the worlds of finance and public service.

In the aforementioned article, Martínez-Fornes highlights one of the most recent Spanish bestowals of a noble title. “What is certain,” she observes, “is that the last title conferred, the marquisate of Del Bosque, is that which has most surprised people, [and] very pleasantly, not only Spanish citizens, but also the very trainer himself,” for it was granted to Vicente del Bosque, trainer of the Selección Español de Fútbol. Indeed, according to Martínez-Fornes,

His wife, Trinidad, could not believe it: ‘We are the children of railroad workers,’ she said on the day that the concession was announced. However, few people have raised up with more honor and dignity than this new marquis the

name of Spain throughout the world. His title, as well as the marquise of Samaranch that the King bestowed in 1991 on the President of the International Olympic Committee, are the only ones related to sport.

This sort of ennoblement, based increasingly on accrued merits and genuine personal distinction, has clearly become the trend in the Spanish monarchy, and one might reasonably expect that the present king, H.M. Felipe VI, will follow the nobiliary practices initiated by his revered father over the course of a long and eminently successful reign.

The ancient nobility of any of the major countries of Western Europe was originally a “nobility of blood,” often described as going back to “time immemorial,” and perpetuated by intermarriage with those of similarly noble blood, often with the aim of consolidating dynastic power, and in an atmosphere of stability and common understanding, as two people from a common social background knowingly united themselves, both for their own benefit, and for the mutual benefit of their families. The original Latin word, *nobilis*, was meant to denote someone who was “known,” or particularly “noted” in the socio-political context of both Republican and Imperial Rome. In the same way, the original aristocratic families of the Middle Ages had by and large been noble quite literally “forever,” and owed their status not to letters patent issued by a modern sovereign, but to the fact that their progenitors were fully recognized as *nobilis* (theoretically speaking, at least), before the era of recorded time, and were known to have lived and died as nobles for several centuries, at least.

Those who came after these “original nobles” of the early Middle Ages, and who earned their status through service in government office, military command, the legal system, distinction in finance, etc., were in most instances known as the “parchment nobility” of their respective nations, and were

therefore considered to be a bit second class by members of the most ancient nobility of their day. As a direct result of these changes, however, today's original "blue-blood" nobles and "parchment nobles" exist side by side throughout both the present and former monarchies of Western Europe.

One of the most notable examples of this coexistence, as noted above, is in modern Spain, where both types of nobles form part of the historic élite of the nation. This shift in the granting of titles of honor goes back almost four hundred years there, beginning with the reign of Philip IV (r. 1621-1665). According to nobiliary scholar María del Mar Felices de la Fuente, "During the seventeenth century, the [Spanish] titled nobility ceased to be a select and limited group, opening up gradually to those without noble origins, who were able to acquire a title of nobility through diverse systems that were established for this purpose." Although one could not rightly call this shift in the approach to grants of titles of honor in any way democratic, at least in the modern understanding of the word, it did represent a move away from according titles only to those who formed part of the traditional fighting and landowning caste of the age.

Nevertheless, it took the creation by the French emperor Napoleon I (r. 1804-1814/15) of the so-called *noblesse d'Empire* to usher in what was truly a watershed development in the history of grants of nobiliary titles. This new system brought with it an equally new way of looking at nobiliary titles, one that saw them quite simply as marks of personal (or familial) distinction awarded by a sovereign (or a state), and not as indicators of the inherent possession of any hereditary quality, such as "nobility of blood," *per se*. Given the political climate after the French Revolution (which, in 1791, had abolished both nobiliary titles and chivalric distinctions in a tempestuous nocturnal session of its legislature), Napoleon I was extremely wary of creating anything that was too strongly associated with the deeply despised Bourbon pyramid of obnoxious aristocratic privilege and unquestioned noble birthright, for this had become a fundamentally pernicious system that had consigned most of France's

dynamic bourgeois population to second-class citizenship, at best. He did, however, wish to recognize and reward those who had distinguished themselves in the service of his new imperial state, and thus was born the Napoleonic nobility, with the famous decree of 1 March, 1808.

The use of the word nobility in this instance is, strictly speaking, a fundamental misnomer (at least in the narrowest definition of the term), as neither the titles themselves (nor even the lands and monies initially granted by the Emperor to support these titles) brought their recipients any species of “noble status” in the fashion formerly associated with the *ancien régime*. Thus it was that these individuals were accorded both titles and possessions in reward for their efforts, but neither of these conferred any species of “nobility” whatsoever, despite the use of what had formerly been nomenclature associated exclusively with those who enjoyed a fully “noble” status within society. The one exception in Napoleon’s imperial titular pantheon was the title of *marquis*, which had been roundly ridiculed by the great French playwright, Molière (among others), and was thus specifically omitted by the Emperor, ever mindful as he was of the potential for the absurd that lay dormant in his newly-minted chivalric and nobiliary creations.

After the Second Restoration of the Bourbon monarch Louis XVIII (r.1814/15-1824), the assimilation of the *noblesse d’Empire* with that of the *ancienne noblesse* was further bolstered by Article 71 of the Constitutional Charter of 4 June, 1814, which declared quite succinctly, “The ancient nobility [shall] re-assume its titles, the new [nobility] shall preserve its [titles].” Furthermore, and in a demonstration of the new and seemingly unalterable nobiliary realities that prevailed in France, after both the Revolution and the First Empire periods, Louis XVIII undertook to maintain the exclusively honorific nature of any titles of nobility that he saw fit to grant. “The King,” continues Article 71 of the Charter,

creates nobles at will; but he does not accord to them anything but ranks

and honors, without any exemption from the charges and duties of society.

This was an eminently practical arrangement, one which recognized the immense social and political changes that had swept across France since 1789, and one that held fast until the end of the reign of the Orléanist dynast, King Louis-Philippe (r. 1830-1848). Throughout the brief Republican period that followed the fall of Louis-Philippe in 1848, titles of nobility were generally tolerated, but no longer actively bestowed, as France had a Prince-President as its Head of State (Prince Louis-Napoleon Bonaparte), later transformed into Emperor Napoleon III (r. 1852-1870), but as yet, no reigning monarch who might grant creditable royal orders and noble titles.

During the period of the Second Empire (1852-1870), however, the Emperor Napoleon III restored the legal recognition of titles, including those of the *ancienne noblesse* (both original and “parchment”), as well as of the *noblesse d’Empire* created by his uncle, the first Bonaparte sovereign of France. Despite the governmental recognition of these honorifics, however, there were already many who questioned the validity, and indeed, the real value of such titles of honor. “The nobility, particularly that of the last century and of ours, is comprised of nothing real,” wrote the politician Jean Girard.

For a long time now, there are no more dukes, counts, or marquises in the proper sense of the terms, dukes, comites, marchiones, which is to say leaders of armies, companions of the prince, defenders of the marches or frontiers; these are words that have survived when the things have ceased to exist. These words no longer represent anything today; this is what one calls a chimera, and they serve to do nothing more than to satisfy the vanity of people who approach sovereigns.

However, notwithstanding the general accuracy of the foregoing passage from Girard, and despite the fact that Napoleon I’s empire was a relatively short-lived affair, the influence of his new concept of titles of honor has

continued to play a considerable role in the granting and recognition of modern noble titles. Although the relatively recent practice of granting life peerages in the UK had been employed in just a handful of cases before the passage of the Life Peerages Act of 1958 (and largely for independently noble heiresses), this bill, which came exactly one hundred and fifty years after the institution by Napoleon of his imperial nobility, may be seen as having been at least partially inspired by the Emperor's retooling of the concept of titles of honor. Today, a person who is granted a life peerage in the UK is considered to comprise part of the nobility of the nation for his or her lifetime, is accorded a noble honorific (Lord/Baron or Baroness), and is given a seat in the House of Lords, but little else accrues to the individuals so named.

Writing of 19th century attempts to regularize the various and somewhat disparate nobilities of the component territories of the newly-formed Kingdom of Italy, prominent British scholar Guy Sainty observes,

The abolition of the Papal States, the Kingdom of the Two Sicilies, the Grand Duchy of Tuscany, the Duchies of Parma and Modena, and the incorporation of the Austrian dependencies in Northern Italy into a united Italian Kingdom, led to the establishment of a new national nobility, with an attempt (not wholly successful) to impose a uniform nobiliary law.

Sainty goes on to emphasize the fact that certain southern nobles, whose material circumstances and relative levels of distinction had previously been considered quite modest, suddenly found themselves on an equal titular footing with the great noble dynasts of the north.

Certain other regulations which had applied in one part of Italy were extended (without any historical foundation) to others... The generous distribution of the title of Prince and Duke in southern Italy must be contrasted with its rarity in the north; hence, families whose status might [have] been

considered quite modest[,] when compared with great northern princely dynasties, were given an equality which bore no relation to their actual circumstances.

The issue of the relative nature of prestige and recognition that are to be accorded to nobiliary titles is certainly not one that is exclusive to the contemporary world, but as shown above, has clearly been a question that has vexed both the arbiters and the denizens of various of the most renowned hierarchical social systems, practically from time immemorial.

Another of the stumbling blocks that stands in the way of the universal public acceptance of such marks of honor is that they have, in some instances, been bestowed upon practically anyone who has performed a service, or realized an achievement, that has sufficiently caught the attention of a sovereign, or of a head of state, whether in power or deposed. Neither is this a strictly contemporary phenomenon, and this state of affairs has been extensively noted in previous centuries, and in a variety of contexts, as well. Indeed, Britain's King Edward VII (r.1901-1910) was quite well known for his generous and frequently spontaneous distribution of various of the lower grades of the Royal Victorian Order to cooks, footmen, and other figures drawn from the staffs of the country houses that he was wont to frequent during his brief reign. Nevertheless, his regal openhandedness seems not to have at all diminished the great prestige and respect associated with the Order in question, which today remains one of the most highly esteemed British orders of chivalry.

Regarding the supposed "elevation" of those who have received a nobiliary honor from a sovereign or head of state, the egalitarian political figure Girard is unabashedly straightforward in his condemnation of the nobiliary creations of his own time, the French Second Empire. "The principal shortcoming of the nobility that is conferred in our day," he writes,

is that one knows very well that he who is now thus invested was, the night

before, from the class of all the people, and that one cannot believe in a sudden transformation that makes of him and his family a man and a family apart, superiors to their equals, and almost of a different species than they. That which we think of the nobleman of yesterday, we think also of even the ancient nobleman, as we know the moment more or less distant at which the ancestors of the latter were commoners, and the same as their equals. How can one consider oneself to be inferior to either one or the other? It is a species of magic trick, it is a prodigy that we simply cannot admit in our time.

Nevertheless, not only did the first Napoleon's reworking of the notion of titles of nobility fundamentally reorient modern European views on the nature of these distinctions, it also led sovereigns to make grants of nobiliary titles solely as a type of honor, and one that did not in any way confer a species of "nobility of blood," or any privileged status whatsoever within the law, even if it was a hereditary and fully transmissible title that was granted. In this fashion, the re-imagined concept of titles has freed sovereigns, especially deposed monarchs like the late King Kigeli, who entirely lacked the structures and means to make these titles legally binding within his former kingdom, from the need to concomitantly confer a grant of land, or a role in government thereby.

Dr. Pier Felice degli Uberti has written extensively about the nature and validity of honors granted in the modern world by deposed sovereigns. "I want to emphasize," stated degli Uberti in 2007, in a post on the website *rec.heraldry*,

that although I disagree from a legal point of view with the grants of nobiliary titles made from exile or by descendants [of deposed sovereigns]... I consider them a good idea, [and] particularly valid as [possessing a] moral value which in some manner... maintain[s] a tradition of our [common] culture which deserves not to die.

Other experts, however, are far more unequivocal in their support of those monarchs who have been deposed, but who are still considered to retain the full range of their sovereign rights and entitlements. According to Brazilian legal scholar Dr. Paulo Bonavides,

Sovereignty is one and indivisible, it cannot be delegated, sovereignty is irrevocable, sovereignty is perpetual, sovereignty is a supreme power.

There are a number of international experts who support the idea that sovereigns, even those who no longer occupy their thrones, continue to enjoy *de jure* all of the legal rights and entitlements that they enjoyed while still regnant (both *de jure* and *de facto*) in power. Among these is the Greco-American heraldist Kimon Andreou, an official of the Augustan Society. “Collectively,” writes Andreou, “former dynasts are called ‘pretenders,’ and through custom are permitted to use their prior titles.” In fact, claims Andreou,

All of these pretenders... can still use their previously held titles, and are recognized in international law as heads of state.

Dr. Stephen Kerr, a former legal advisor to the Imperial House of Habsburg-Lorraine, and Professor of Law at Antioch University, Washington, DC, holds a deeply-researched viewpoint on the nature and validity of titles of honor, as well as on chivalric orders granted by deposed sovereigns.

Among... objects of international law are legitimate orders of chivalry. To be legitimate, an order of chivalry must have a fons honorum, a sovereign house, a State, or other international person. Without such a sovereign fons honorum, the legitimacy of an order of chivalry lapses. Similar to a public vessel, nuclear weapon, or the bed of a navigable river, no private person can own an order of chivalry. Because the validity or legitimacy of an order of chivalry depends upon

its possession of a sovereign fons honorum, a subject of international law; such orders of chivalry are also objects of public international law and fall within the scope of international law in the same manner as do public vessels and nuclear weapons.

However, writing specifically about the case of King Kigeli V, Dr. degli Uberti had the following to say about the recognition of titles bestowed by deposed monarchs:

No official state authority recognizes such titles [i.e., honorific nobiliary titles], although there are today former European royal houses who continue to grant nobiliary titles ... The Rwandan titles are honors that now have a moral value inside the dynasty [the Nyiginya dynasty and its followers] and among those who are supporters of King Kigeli. If Kigeli returns to the throne, the honors will have effective value in a form that can be accepted by the Kingdom of Rwanda.

Nevertheless, according to Dr. Kerr,

Under the doctrines of public international law a ruler who is deprived of the government of his country by either an invader or revolutionaries remains the legitimate de jure Sovereign of that Country while the de facto regime set up by the revolutionaries or the invader is considered an "usurper," both constitutionally and internationally. [See Hugo Grotius De jure belli ac pacis, libri Tres, Book I, Chapter 4, Nos. 15-19].

Therefore, a deposed ruler like King Kigeli V must, until the moment of his death, have been considered the *de jure* sovereign of his country, Rwanda, having been illegally deprived of rule by a coup in direct contravention of the UN General Assembly's Resolutions Nos. 1579, 1580 and 1605 (of 1960 and 1961,

respectively). Furthermore, as this was indeed the case, and as a valid and fully functional *fons honorum*, he was by consequence legally empowered to bestow titles of honor and orders of chivalry as he saw fit, and to create the same according to his own wishes and with his chosen nomenclature and specifications, and all of this in the interest of the survival of his dynasty, as well as of his dynasty's continued claim to the sovereignty of the Kingdom of Rwanda.

The above facts about the late King Kigeli's situation notwithstanding, the somewhat divergent views of Dr. degli Uberti and Dr. Kerr about the nature and extent of sovereignty, and of the validity of titles of honor bestowed by deposed monarchs, serve to demonstrate just how wide a gulf exists in the opinions held about the grants of nobiliary titles and chivalric honors that are made in the modern world. Nevertheless, a good example of grants of title made by a deposed sovereign that were fairly universally recognized can be found in those that were made by King James II of England (r. 1685-1689/1700) while he was in exile, after having lost his throne to his daughter, Mary (r. 1689-1694), and to his son-in-law, William of Orange (r. 1689-1702), in the Glorious Revolution.

What is today known as the so-called "Jacobite nobility" was the direct result of the bestowal of titles of nobility by James II, as well as by his successors (James III, r. 1700-1766/Charles III, r. 1766-1788/Henry IX, r. 1788-1807), on those faithful followers who had done the Stuart cause good service in the many years of the dynasty's protracted exile on the Continent. Although these titles are no longer officially recognized today, given the fact that there is a reigning descendant of the House of Hanover on the British throne, they were in their day accorded a wide measure of recognition and respect in many of the various Catholic courts of Western Europe, and even now, the modern descendants of the original grantees remain conscious of their association with an ancestor who was the recipient of a title of nobility from the Stuart kings in exile.

According to the Marquis of Ruvigny and Raineval, editor of the authoritative *Jacobite Peerage*,

The Stuart Kings in exile... were accorded many of the privileges of their royal rank by foreign sovereigns, including recognition (either explicitly or implicitly) of the various titles of nobility, baronetcies and knighthoods conferred by all but the last, Henry IX, who declined the exercise of these prerogatives.

Therefore, despite the fact that the Stuart monarchs were in exile in continental Europe from the end of the seventeenth century to the beginning of the nineteenth century, their nobiliary and chivalric creations were accorded widespread recognition by various sovereigns of Europe, and this for well over one hundred years. It must be remembered, however, that the fact that most governments of the time were still monarchies certainly played a key role in these recognitions, and one is thus moved to wonder whether or not these creations would be accorded the same measure of honor and respect by the largely republican states of our contemporary world, were they to be promulgated today by a sovereign who found himself in similar circumstances.

The prominent nobiliary scholar Guy Stair Sainty, however, finds several examples of titles issued in exile that were eventually to enjoy official recognition within the dynastic homelands of their issuing sovereigns, most recently the titles granted by the so-called “Carlist” pretenders to the throne of Spain. Writing in 2007, in the thread entitled, “Rwandan honours confused with European nobiliary titles” on the web group *rec.heraldry*, Sainty stated the following:

I think one is better considering the titles granted by monarchs subsequently restored. I would not myself cite the Jacobite titles as prime evidence, but on the other hand I would cite the titles created by Charles II before

1660 and included on the roll from the date of creation, the titles and honours conferred by Louis XVIII, the titles in the Neapolitan nobility granted by Ferdinand IV while in exile in Sicily from 1806-15, and the honours conferred by the Netherlands and Luxembourg sovereigns between 1940 and 1945. All of these were of course restored subsequently and able to decide to validate their creations or awards as of the date of conferral (Louis XVIII gave a great deal of crosses of Saint Louis, for example).

But better evidence is provided by the titles conferred by the Carlist Kings between 1833 and 1936, who were never restored but whose titles were recognised by Spain in 1936.

Thus, should the Rwandan monarchy ever be in any way restored, fully or partially, either via a change of government, or by means of a fundamental shift in the policy of the currently constituted government of the country, the question of the nobiliary titles and orders of chivalry bestowed by the nation's monarchs in exile will need to be taken up in earnest, for there are compelling precedents, such as those provided by Guy Stair Sainty, upon which one might build a very strong case for the future official recognition of such titles and orders.

One of the chief objections that is commonly raised when considering the titles of honor that were bestowed by the late exiled King of Rwanda is that the nomenclature used for these titles was basically identical to that found in most Western European monarchies, i.e., *duke, marquis, count, viscount, and baron*, and that it reflected neither the spirit, nor the substance, of analogous traditional titles in Rwandan culture. As mentioned above, King Kigeli awarded knighthoods as well, in the Royal Orders of the Lion, the Crested Crane, the Crown, and the Drum; these, however, draw their inspiration directly from the traditional Rwandan royal awards of, respectively, *Umudende* (the Necklace of the Seventh), *Impotore* (the Torse Bracelet), the *Gucana Uruti* (the Cremation

of the Javelin) and the *Kalinga* (the Supreme Royal Drum). Nevertheless, what is therefore at issue is whether or not a sovereign is limited in any way by the range of traditional awards within his country, or whether he may create new ones, and may thus freely use different nomenclature for those he does thus create *ex nihilo*.

In this connection, as we naturally return to the matter of the reorganization of the Japanese nobiliary system, Dr. W. H. Jones of Macquarie University has the following to say about the groundbreaking creations of the Japanese and Korean emperors of the 19th century:

In 1869 under the new Meiji government, a Japanese peerage was created by an Imperial decree merging the former Court nobility (kuge) and former feudal lords (daimyo) into a single new aristocratic class called the kazoku. The House of Peers consisted of princes, marquises, counts, viscounts and barons. The Korean empire also had a system of aristocratic rank that equated to that of Europe, with titles similar to those of Japan. Although these titles may have seemed strange at the time, they created a hierarchy that was comprehensible to both the Japanese and Koreans, and also to outsiders. Nobody would deny the rulers of Japan and Korea the right to create European-style titles[.]

Clearly, therefore, puissant and persuasive precedents exist in the cases of both Japan and Korea for the creation of ranks and titles of honor largely from scratch, and bearing concepts and nomenclature drawn from foreign cultural traditions, in both these instances from those of Western Europe. Furthermore, as King Kigeli was a formerly regnant monarch, and had never abdicated his throne, he still retained his role of *fons honorum* until the time of his death. Furthermore, the King was actively on the throne for roughly two years, between 1959 and 1961, and was universally recognized as the Head of State of the Kingdom of Rwanda during that time, albeit a state that had been under the day-to-day supervision of Belgium, as a United Nations Trust Territory, since

1945.

If, however (in the public mind, at least) there still persists some measure of doubt about the place of titles of honor and chivalric orders bestowed by deposed rulers, how then should those who bear these titles and honors bear appropriate witness to this fact in a public setting? Dr. Jones believes that

...recipients of such honours should not be afraid to admit belonging to an order or having a title. If a monarch in exile or a pretender saw fit to honour someone in this fashion, then it would be quite proper to admit it. Not to do so would mean denying the donor. The significant issue is the use or display [of] such titles and awards with discretion.

Regarding the recognized legal rights of deposed sovereigns, Guy Stair Sainty writes concisely and definitively of the survival of their empowerment to award royal and dynastic orders of chivalry to their followers and other supporters.

It may be safely stated that the legitimate claimants to the Headship of formerly reigning families can assume the prerogative to award their Royal or Dynastic Orders[.]

It is clear, therefore, that as the late King of Rwanda was the last in a long and distinguished line of reigning kings of the Great Lakes region of East Africa, the titles of honor and orders of chivalry that he bestowed thus have the same legal, cultural, and personal value as those granted by other sovereigns who were also formerly regnant, and who granted honors and titles after the time of their deposition. Furthermore, as H.M. King Jean-Baptiste Kigeli V Ndahindurwa was the head of a ruling dynasty that stretches back to Gihanga, (founder of the ancient Kingdom of Rwanda, circa 1081 CE), and one that also displays demonstrable genetic, institutional, and linguistic links reaching as far

back in time as pharaonic Egypt, the awards of the Crown of Rwanda therefore also possess unique cultural and historical aspects that may not be entirely present in other royal contexts (see this author's recent work, *Beloved of Amun-Ra: The Lost Origins of the Ancient Names of the Kings of Rwanda* [Beijing: Editions Elgiad, 2019]).

The late *mwami*, or king, of the Banyarwanda was the last link in an extended and unbroken chain of reigning monarchs that stretches farther back in historical time than the age of the Norman Plantagenet rulers in England (r. 1154-1485). Furthermore, the late King's paternal grandfather, Kigeli IV Rwabugili (r. 1853-1895) was the greatest of Rwanda's warrior monarchs and territorial expansionists, and the sovereign who eventually extended the Kingdom's boundaries to their greatest physical limits in over eight centuries of Nyiginya rule.

Among the chivalric awards bestowed by the late King Kigeli, the Royal Order of the Lion, in particular, retains special significance, as it was initially founded in 1946 by King Mutara III Rudahigwa (r. 1931-1959), a man who was widely acknowledged to be a "hero king" in the classical mold, and whose suspected assassination by poisoning on 25 July, 1959, most probably at the hands of the Belgian tutelary authorities in Rwanda, brought Kigeli to the throne in place of his murdered half-brother. Created as a Royal Order of State of the Kingdom of Rwanda, first registered with the Vatican State in 1947 (through the Foreign Missions Office in Paris), and later bestowed by King Kigeli in his role of Head-of-State-in-Exile, the Order of the Lion has been awarded to such distinguished international figures as H.M. King Baudouin of Belgium (1955), H.I.M. Emperor Haile Selassie I of Ethiopia (1957), and Excmo. Sr. Don Francisco de Borbón y Escasany, 5th Duke of Seville and Grandee of Spain (2005), among others.

Therefore, to those who are aware of the deep significance and historical origins of the traditional royal awards of Rwanda, and thus of the dynastic and

socio-cultural roots of their modern nobiliary and chivalric successors, the genuine value and prestige of the awards themselves become readily apparent. There is, however, a strong tendency in certain quarters to dismiss all but the most well-known and exclusive of the traditional European orders of knighthood and merit, as well as any titles of nobility that happen to fall outside that particular orbit. This, however, is ill-founded, erroneous, and narrow-minded chauvinism at its worst, for the bestowal of such Rwandan awards springs from a similarly distinguished and equally valid historical tradition as other more celebrated European honors. The practice of granting honorific distinctions in the Kingdom of Rwanda was nevertheless completely unknown to Europeans until the end of the nineteenth century, and thus its modern outward manifestations, in the forms of nobiliary nomenclature and chivalric accoutrements, have only recently been adapted to fit the norms of contemporary custom and international usage.

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It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature: like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them.

The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; — all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring.

He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets every thing for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out.

- Saint John Henry Newman,
The Idea of a University (1852)

GRACE AND FAVOR



The Arms of H.M. King Yuhi VI Bushayija of Rwanda

THE FOREIGN HONORIFIC PEERAGE OF THE ROYAL HOUSE OF ABANYIGINYA OF RWANDA

(1959-2019)

*Compiled by Guye W. Pennington
Transcribed by Stewart Addington Saint-David*

Throughout the long and rich history of the country now known as Rwanda, several methods were employed by the *bami* to honor both their own subjects and foreigners. Later, when European influence had increased dramatically in the land, the internal honors system evolved to follow the Belgian model, while at the same time retaining its indigenous context. H.M. Kigeli V, the last *mwami* to both reign and be recognized in this role by the United Nations, shared with me during his life that noble titles certainly existed at his court, and in two different but related contexts. In the first instance, Belgian nobles coming into the Rwandan portion of Ruanda-Urundi would be formally recognized as a matter of official protocol by the *mwami*, much like the way in which the ambassadorial credentials of various diplomatic personnel have been presented and recognized by their host countries for centuries. This regal recognition of foreign nobiliary titles was largely an administrative function, but it also had significance in the life of the royal court.

The second way in which Belgian-style titles existed in Rwanda was via the way in which the indigenous titles of nobility evolved to reflect both their original designations in Kinyarwanda, which were based on the number of spears each recipient was ceremonially given by the *mwami*, and the respective noble titles' Belgian equivalents, as rendered in French. It was therefore on the basis of both of the foregoing uses of Belgian-style nobiliary titles that King Kigeli continued the dual practices of granting and of recognizing noble titles during his exile.

In my work with the King, there was frequent criticism of his grants of European-style nobiliary titles after he had been deposed; this criticism most typically centered on grants to non-Rwandans. Nevertheless, Father Louis de Lacger, one of the most prominent among the many Belgian Catholic religious leaders in Rwanda during the reign of Mutara III Rudahigwa, makes mention in his book, *Le Ruanda moderne* (pg. 59), of the presence of *comtes et vicomtes*, using those specific designations to refer to Rwandan nobles. In fact, de Lacger mentions this phenomenon quite casually, as if assuming that everyone is aware of the fundamental interchangeability of such terms within the Rwandan context, and that therefore he need not elaborate any further.

Furthermore, in an American Catholic newspaper, *The Guardian*, as published by the Diocese of Little Rock, Arkansas, there can be found an old news item, dated July 4, 1947, in which it is reported that Archbishop Giovanni Battista Dellepiane, Apostolic Delegate for the Congo, had recently been granted a title of nobility by *Mwami* Mutara III Rudahigwa (r. 1931-1959). Extensive digital archives of *The Guardian*, including the full text of this article, can still be found today on the website of the present Roman Catholic Diocese of Little Rock, further underscoring the details provided in this connection by the late King Kigeli.

This written evidence, albeit limited, combined with the personal and detailed testimony of King Kigeli V, constituted nevertheless a sufficient body of precedence for the bestowal of Rwandan noble titles in exile. Therefore, and despite the occasional objections of those who, sadly, are entirely unacquainted with the custom and practice

followed in Rwanda, both prior to and during its exposure to foreign influence, the late King regularly granted honorific nobiliary titles to those individuals who had made significant contributions, either to the service of his dynasty, or to his people.

Another common objection with regard to the noble titles and orders of chivalry granted by the *bami* is the erroneous notion that Rwanda had been a Belgian colony, and that therefore the nation's monarch lacked legal status as a *fons honorum* to create such honors and titles. While it is true that Rwanda had briefly been a Belgian colony, having been seized in 1916 during the East Africa campaigns of World War I, its legal status had fundamentally changed in 1922, when it came under a direct League of Nations mandate. The latter stipulated that it should be administered on behalf of its people by the Crown of Belgium, until such time as it could once again assume an entirely independent existence.

Later still, on 13 December 1946, Rwanda became part of a United Nations Trust Territory, legally held by the United Nations Trusteeship Council in the interests of its citizens. While Belgium was the administering power for this trust territory, however, the Belgian government consistently drew sharp international criticism for extensive and persistent legal overreach, most specifically for its actions in helping to organize and facilitate the coup that unseated Kigeli V by military means in 1961. This culminated in a U.N. resolution that, among other things, called for the direct restoration of the *mwami*; nevertheless, this resolution was entirely ignored by the Belgian occupiers, who proceeded to help orchestrate the installation of a revolutionary government in place of the rightful sovereign and his royal council. It was in the wake of such fundamentally illegal actions on the part of the Belgian administration that the late King Kigeli was sadly driven into the initial stages of what would be a life-long exile abroad, first in Africa, and then in the United States, where he passed away in 2016, aged 80.

Most significant, however, in the crucial matter of the contemporary recognition of the honors and titles granted by the kings of Rwanda, is the firm professional validation accorded them by the Spanish Cronista de Armas de Castilla y León, the Marqués de la Floresta, who is a leading world authority on genealogy, heraldry, and nobiliary law, as well as on the history and practices of the various orders of chivalry and merit in the European tradition. This prominent official of the government of Castilla y León continues to regularly recognize and register the honorific nobiliary titles and orders of chivalry granted by King Kigeli V, as well as the knightly orders bestowed by his successor, King Yuhi VI, thus according them the full level of recognition that they have always merited.

Guye W. Pennington

Duc Pennington

Former Private Secretary of H.M. King Kigeli V of Rwanda



**THE KNIGHTS AND DAMES GRAND COLLAR OF
THE ROYAL ORDER OF THE DRUM OF RWANDA**
(1959-2019)

1. H.R.H. Prince Shwebomin Alaungpaya of Burma (2003)
2. H.R.H. Crown Prince Sharif Ali bin al-Hussein of Iraq (2005)
3. H.R.H. Princess Anna Bagrationi-Gruzinski of Georgia (2009)
4. H.R.H. Prince Nugzar Bagrationi-Gruzinski of Georgia (2015)
5. H.R.H. Prince David Bagration-Mukhrani of Georgia (2009)
6. H.R.H. Prince Georgi Bagration-Mukhrani of Georgia (2005)
7. H.R.H. Prince Ugo Bagration-Mukhrani of Georgia (2007)
8. H.M. King Mwambutsa IV Bangiricenge of Burundi (1962)
9. H.E. Boniface, Duke Benzinge, Chancellor of the Royal House (1999)
10. H.M. Jamshid bin Abdullah Al Said, Sultan of Zanzibar (2005)
11. H.R.H. Duarte Pio de Braganza, Duke of Braganza (2006)
12. H.R.H. Isabel de Braganza, Duchess of Braganza (2006)
13. H.R.H. Afonso de Braganza, Prince of Beira (2006)
14. H.R.H. Dinis de Braganza, Duke of Porto (2006)
15. H.R.H. Maria Francisca de Braganza, Infanta of Portugal (2006)
16. H.E. Dr. Maria Loredana degli Uberti Pinotti, Marquise degli Uberti (2018)
17. H.E. Dr. Pier Felice degli Uberti, Marquis degli Uberti (2018)
18. H.R.H. Vittorio Emanuele, Duke of Savoy (2009)
19. H.R.H. Emanuele Filiberto, Prince of Piedmont and Savoy (2009)

20. H.R.H. Princess Nevine Halim of Egypt (2004)
21. H.R.H. Prince Osman Rifat Ibrahim of Egypt (2005)
22. H.E. President Jomo Kenyatta of Kenya (2005)*
23. Mgr. Manuel Mendes dos Santos, Bishop of Sao Tome and Principe (2009)
24. H.M. Sir Edward Mutesa, King of Buganda (1963)
25. H.M. King Ntare V Ndiyeze of Burundi (1965)
26. H.E. President Julius Nyerere of Tanzania (1964)
27. H.R.H. Pavlos Oldenburg, Crown Prince of Greece (2005)
28. H.I.H. Reza Pahlavi, Crown Prince of Iran (2000)
29. H.I.H. Yasmine Pahlavi, Princess of Iran (2000)
30. H.E. Guye, Duke Pennington (2016)
31. H.E. President Mikhail Saakashvili of Georgia (2000)
32. H.E. Stewart Addington Saint-David, Marquis of Saint-Jean-Baptiste (2019)
33. H.I.H. Prince Ermias Selassie of Ethiopia (2003)
34. H.I.H. Crown Prince Zera Yacob Selassie of Ethiopia (2007)
35. H.I.H. Princess Necla Heybetullah Sultan of Egypt and Turkey (2004)
36. H.E. Cardinal Edmund Szoka, Governor of Vatican City (2007)
37. H.E. President Lech Walesa of Poland (2007)

* A posthumous grant, made in honor of the late President Kenyatta's contributions to pan-African revival



**DUCAL TITLES CONFERRED BY
THE CROWN OF RWANDA
(1955-2016)**

Ducal title conferred by H.M. King Mutara III Rudahigwa*

1. H.M. Baudouin, King of the Belgians
Duc du Royaume (1955)

Ducal titles conferred by H.M. King Kigeli V Ndahindurwa

2. H.E. Boniface Benzinge
Duc Benzinge (1989)
3. H.E. José Antonio da Cunha Coutinho
Duc da Cunha (2006)
4. H.E. Michael James Donnelly
Duc Donnelly (2006)
5. H.E. Dr. Carlos Alberto Evaristo
Duc Evaristo (2006)
6. H.E. Guye William Pennington
Duc Pennington (2016)

* As manifested by the gift of 120 spears; literally, *Ijana Namakumyabiri*, or '120.' Equivalent to the title of *duke/duc* in European culture.



**MARQUESAL TITLES CONFERRED BY
THE CROWN OF RWANDA
(1959-2019)**

1. Carlos Amato,
Marquis de Ankober (2007)
2. Bruce Argueta,
Marquis de Grandes Lagos (2012)
3. Stephen-Michael Besinaiz,
Marquis de Besinaiz (2006)
4. Mark Andrew Bickham,
Marquis Bickham (2016)
5. Melissa C. Bickham,
Marquise Bickham (2016)
6. Philip Bonn,
Marquis de Saint-Philippe de la Sainte-Trinité (2016)
7. Stephan Urs Breu,
Marquis de Saint-Othmar (2016/17)
8. Timoleon de Carmain-Perillos,
Marquis Perillos (2006)
9. Michael James Donnelly,
Marquis de Faifo (2006)
10. Matthew Dupee,
Marquis Dupee (2012)

11. Alfredo Escudero y Díaz-Madroñero,
Marquis de Gori (2006)
12. Alberto d'Ornellas e Vasconcelos-Jardim,
Marquis Jardim (2007)
13. Dr. Carl Edward Lindgren,
Marquis Lindgren (2005)
14. Luis Lorenzato,
Marquis Lorenzato (2010)
15. Albert ('Alex') Montague,
Marquis Montague (2006)
16. Maria Alonso Montague,
Marquise Montague (2006)
17. João Saldanha de Oliveira Sousa,
Marquis de Rio Maior (2006)
18. David Ashley Pritchard,
Marquis Pritchard (2006)
19. Bianca Naria Rusconi,
Marquise Rusconi (2006)
20. Stewart Addington Saint-David,
Marquis de Saint-Jean-Baptiste (2016)
21. R. L. Tatman,
Marquis Tatman (2012)
22. John Thoma,
Marquis de São Tome (2006)
23. Alfredo Luigi degli Uberti,
Marquis degli Uberti (2006)
24. Dr. Maria Loredana degli Uberti Pinotti,
Marquise degli Uberti (2007)
25. Dr. Pier Felice degli Uberti,
Marquis degli Uberti (2007)



**COMITAL TITLES CONFERRED BY
THE CROWN OF RWANDA
(1959-2016)**

1. Evangelos Andreou,
Comte Andreou (2012)
2. Bruce Argueta,
Comte de Guerra (2012)
3. Stephen-Paul Besinaiz,
Comte de Saint-Paul (2006)
4. Katherine Michelle Bickham
Comtesse Bickham (2016)
5. Kristina Schwing Bickham,
Comtesse Bickham de Saint-Anselm (2016)
6. Mark Andrew Bickham,
Comte Bickham/Comte de Saint-Anselm (2006)
7. John Bishop,
Comte Bishop (2012)
8. Alberto Bochicchio,
Comte Bochicchio (?)
9. Philip Bonn,
Comte Bonn de Seton de Winton (2016)
10. Paul Borrow-Longain,
Comte Borrow-Longain (2016)

11. Dr. Abel Madeira Botelho,
Comte de Ribadouro (2006)
12. Dr. Paul Dreshnack,
Comte Dreshnack (2006)
13. Matthew Dupee,
Comte Dupee (?)
14. Dr. Carlos Evaristo,
Comte de Santa Ana (2006)
15. Dr. William Kautt,
Comte Kautt (2006)
16. Carl W. Lemke,
Comte de Saint-Aretas (2016)
17. Johannes T. Niederhauser,
Comte Niederhauser (2009)
18. João Saldanha de Oliveira Sousa,
Comte de Azinhaga (2006)
19. Dr. Patrick O'Shea,
Comte d'Alby (2012)
20. Dr. Craig Paterson,
Comte de Saint-Blane (2006/17)
21. Guye William Pennington,
Comte de Gerdon (2015)
22. Jason Psaltides,
Comte Psaltides (2012)
23. Ulisses Rolim,
Comte de Rolim et Reigada (2007)
24. João Pedro de Saboia Bandeira de Mello Filho,
Comte de Saboia de Mello (2016)
25. Terrence Sarros,
Comte Sarros (2012)

26. Felix Andreas Schweikert,
Comte de Schweikert (2016)
27. Tullio Signoracci,
Comte Signoracci (1994)
28. Francisco Fonseca da Silva,
Comte de Torre et Ervededo (2006)
29. Lehman Smith,
Comte de Saint-Christophe (2012)
30. Luis Filipe Costa da Sousa Azevedo,
Comte de Queluz (2006)
31. Abilio Rodas de Sousa Ribas,
Comte de Soajo (2006)
32. John Thoma,
Comte de São Tome (2006)



**VICECOMITAL TITLES CONFERRED BY
THE CROWN OF RWANDA
(1959-2016)**

1. Reynord Araya Morales,
Vicomte Araya de Santa Maria (2016)
2. Miles Alan Calvin,
Vicomte Calvin (2014)
3. Mathieu Chaine,
Vicomte de Kercaden (2016)
4. Christopher A. Chambers,
Vicomte l'Arrivée (2016)
5. Richard Comyns of Ludston,
Vicomte Ludston (2016)
6. Massimo J. Ellul,
Vicomte Ellul (2016)
7. Antonio Gonzalez-Aller y Suevos,
Vicomte de Regina Coeli (2006)
8. Dr. Enrico Melson,
Vicomte Melson de Saint-Luc (2016)
9. José María de Montells y Galán,
Vicomte de Portadei (2006)
10. Stewart Addington Saint-David,
Vicomte Saint-David de Grandpré (2016)



**BARONIAL TITLES CONFERRED BY
THE CROWN OF RWANDA**
(1959-2016)

1. Reynord Araya Morales,
Baron de Saint-Rafael de Araya (2006/2017)
2. Vickie Argueta,
Baronne de St. Victoria (2012)
3. Jonas Arnell,
Baron d'Ireba (2016)
4. Alessandro Berghinz,
Baron Berghinz (2012)
5. Jonathon Besinaiz,
Baron de Saint Margaret (2012)
6. Stephen-Michael Besinaiz,
Baron de Santa Ana (2006)
7. Dr. Abel Madeira Botelho,
Baron Botelho (2006)
8. Myles Alan Calvin,
Baron Calvin (2013)
9. Fabio Cavallero,
Baron Cavallero (2016)
10. Joseph Cotto,
Baron Cotto (2015)

11. Ron Crossman,
Baron Crossman (2012)
12. Murray Lee Eiland, Jr.,
Baron Eiland (2015)
13. David Lacey Garrison,
Baron de Tranent et Cockenzie (2007)
14. Jean-Paul Gauthier de la Martinière,
Baron Gauthier de la Martinière (2014)
15. Alfred Krupa,
Baron (de) Krupa (2013/2016)
16. Carl W. Lemke,
Baron Eligius (2016)
17. Mark Lindley-Highfield of Ballumbie Castle,
Baron de Sainte-Rose de Lima (2016)
18. Arai Daniele degli Marchesi degli Bagni Vasta,
Baron de Canicattini-Bagni (?)
19. Dr. Enrico Melson,
Baron Melson de Saint-Luc (2016)
20. Angelo Musa,
Baron Musa (2012)
21. João Vicente Saldanhade Oliveira Sousa,
Baron de Saldanha (2006)
22. Dr. Patrick O'Shea,
Baron O'Shea (2010)
Baron d'Alby (2012)
23. Dr. Craig Paterson,
Baron de Blane (2016)
24. João Pedro de Saboia Bandeira de Mello Filho,
Baron de Saboia Bandeira de Mello (?)

25. Dr. George Said-Zammit,
Baron Said-Zammit (2007)
26. Stewart Addington Saint-David,
Baron de Grandpré (2013)
27. Barrie Schwartz,
Baron Schwartz (2012)
28. Angelo Anthony Sedacca,
Baron Sedacca de [1] *Saint-Michel*, [2] *Saint-Pierre*, [3] *Saint-Nicholas* and
[4] *Saint-Jean* (2016)
29. Dr. Luciano Sini,
Baron Sini (2014)
30. Daniel Stattin,
Baron Stattin (2016)
31. Kenneth Yee Man Tse,
Baron Stourhead (2017)
32. William Welsh,
Baron Welsh (?)



**CHIVALRIC HONORS CONFERRED BY THE CROWN OF RWANDA
ON MEMBERS OF PROMINENT ROYAL AND NOBLE HOUSES
(1959-2019)**

1. H.H. Princess Hajjah Kalsom binti Abdullah, The Cik Puan Besar of Pahang
Grand Cross of the Royal Order of the Drum (2016)
2. H.H. Princess Karina Bagration-Moukhransky
Grand Cross of the Royal Order of the Crested Crane (2016)
3. H.R.H. Prince Irakly Bagration-Mukhrani
Grand Collar of the Royal Order of the Crown (2007)
4. H.M. King Baudouin of Belgium
Grand Cross of the Royal Order of the Lion (1955)
5. Excmo. Sr. D. Francisco de Borbón y Escasany, Duque de Sevilla, Grande de España
Grand Cross of the Royal Order of the Crested Crane (2006)
Grand Cross of the Royal Order of the Lion (2005)
6. H.H. Landolfo Caracciolo di Melissano, Prince of Melissano, Prince of Scanno
Grand Cross of the Royal Order of the Drum (2018)
7. The Rt. Hon. The Earl of Cardigan
Grand Cross of the Royal Order of the Lion (2016)

8. Excmo. Sr. D. Alfonso de Ceballos-Escalera y Gila, Marqués de la Floresta,
Vizconde de Ayala, Grande de España
Grand Cross of the Royal Order of the Drum (2016)
Grand Cross of the Royal Order of the Lion (2006)
9. H.R.H. Jeanne-Chantal d'Orléans, Princess of France,
Baroness de Sambucy de Sorgue
Grand Cross of the Royal Order of the Drum (2016)
10. The Rt. Hon. Field Marshal The Lord Guthrie of Craigiebank
Grand Cross of the Royal Order of the Lion (2016)
11. H.H. Tenzin Gyatso, 14th Dalai Lama of Tibet
Grand Cross of the Royal Order of the Lion (1967)
12. H.I.R.H. Monika von Habsburg-Lothringen, Archduchess of Austria, Princess Royal
of Hungary, Duchess of Santangelo
Grand Cross of the Royal Order of the Lion (2005)
13. H.R.H. Prince Ahmed Rifat Ibrahim
Grand Cross of the Royal Order of the Drum (2005)
14. H.R.H. Katarina Karadordevic, Princess of Yugoslavia and Serbia
Grand Cross of the Royal Order of the Crown (2016)
15. H.I.H. Saba Kebede Sahle Selassie, Princess of Ethiopia
Grand Cross of the Royal Order of the Crested Crane (2016)
16. H.I.H. Philip Tafari Makonnen, Prince of Ethiopia
Grand Cross of the Royal Order of the Lion (2007)
17. Excmo. Sr. D. Juan Manuel Mitjans y Domeco, Duque de Santona,
Grande de España
Grand Cross of the Royal Order of the Crested Crane (2006)

18. H.I.H. Bao Vang Nguyen, Prince of Vietnam
Grand Cross of the Royal Order of the Lion (2005)
19. H.R.H. Leopold Nisnoni, Raja of Kupang
Grand Cross of the Royal Order of the Drum (2016)
20. H.R.H. Princess Yohanna Nisnoni of Kupang
Grand Cross of the Royal Order of the Crown (2016)
21. H.H. Ivan Sergeyevich Obolensky, Prince of Russia
Grand Cross of the Royal Order of the Lion (2015)
22. H.E. Axel de Sambucy de Sorgue, Baron de Sambucy de Sorgue
Grand Cross of the Royal Order of the Lion (2016)
23. H.I.M. Emperor Haile Selassie I of Ethiopia
Grand Cross of the Royal Order of the Lion (1957)
24. H.I.H. Prince Stefanos Mengesha Seyoum
Grand Cross of the Royal Order of the Lion (2007)
25. Excmo. Sr. D. Diego de Vargas-Machuca, Duque de Vargas-Machuca
Grand Cross of the Royal Order of the Lion (2005)
26. H.S.H. Maurizio Gonzaga del Vodice, Marchese del Vodice, Marchese di Vescovato
Grand Cross of the Royal Order of the Lion (2005)

